

Like the Roman who looked back upon the glory of his ancestors, in great weeping.

"Great Scipio's ghost," complains that we are slow.

And Pompey's shade walks unavenged among us."

the great dead hero around me—LAWRENCE, "Don't give up the ship!"—HENRY, "Give me liberty or give me death!"—ADAMS, "Survive or perish, I am for the Declaration!"—ALLEN, "In the name of the Living God I come!"

Come, then, thou ETERNAL! who dwellest not in temples made with hand, but who, in the City's crowd or by the far forest stream, revelest thyself to the earnest seeker after the True and the Right; inspire our hearts—give us undying courage to pursue the p omptings of our spirit; and whether we shall be called in the shades of life to look upon sweet, and kind, and lovely faces as now—or shut in by sorrow and night, horrid visions shall gloom upon us in our dying hour—ON MY COUNTRY! MAYEST THOU YET BE FREE!

Mr. Clay having concluded his remarks amid deafening and prolonged acclamation, three resolutions, handed up to the desk, were read by H. Greeley and submitted to the meeting. [They were instantly spirited away by some of our contemporaries, but their purport was as follows:]

Resolved, That we regard the destruction of True American Press by an mob at Lexington, Ky. as a direct attack on the Rights of Man, and that the authors of that outrage are deserving of the severest reprobation.

Resolved, That we tender to Cassius M. Clay our fervent gratitude for his struggles and sacrifices in the great cause of Universal Freedom, and we trust his devotion will yet be crowned with the amplest and most gratifying triumph.

Resolved, That we are deeply indebted to Mr. Clay for his Address this evening in favor of the great principles of Justice and Liberty, and we assure him that our ardent sympathy will attend him in all his future efforts in behalf of Universal Emancipation.

Which Resolutions were unanimously adopted, with six unanimous cheers for Cassius M. Clay and the Freedom of the Press.

The meeting then (9 o'clock) adjourned.

On the 13th, we spoke before the Colored Orphan Asylum. We felt some reluctance in accepting the invitation of the managers, simply because we did not wish to multiply occasions, for attack at home. But we followed where conscience led; we did our duty as we saw it. We gave two notices of this meeting, and of our remarks at it—one from the N. York Commercial, a paper of sobriety, moderation, and intelligence—the other from our friends of the N. York Tribune. These will enable the reader to understand what we said, and, more important still, to learn what noble hearted philanthropists are doing in the city of New York, for the orphan, helpless, colored orphans. Our Savior promised blessings to all those who should so act—let the slaveholder pause ere his lips be parted in curses upon these men of benevolence, or upon their generous work.

The New York Commercial says:—

The United States and England.

Last evening Mr. Cassius M. Clay delivered a discourse at the Tabernacle, of the benefit of the Colored Orphan Asylum. Mr. Clay was introduced to the audience by Mr. Hiram Ketchum, one of the advisers of the Association, having charge of this praiseworthy institution. In his introductory remarks Mr. Ketchum observed that Mr. Clay appeared before the audience at the request of the lady managers—that as a stranger and a friend of liberty he would doubtless be welcomed by a New York audience. Yet it was due to the members of the association to say that, in the management of this charity, they did not part themselves upon any ground of controversy; they were the friends of peace, whatever diversity of opinion existed in the community on the subjects of slavery and abolition, all united in the object of this association, which was to provide food and clothing, and elementary education, for the destitute, helpless and fatherless children, descendants of Africa. The association invoked assistance, and they were happy to say they received it, from those whose opinions differed widely on the exciting questions above adverted to.

Mr. Clay was then introduced, and proceeded in a very calm manner to deliver a sensible discourse, on the subjects of labor and the application of scientific principles to machinery, which was well received by the audience.

During the delivery of the discourse a dialogue was held between Mr. Clay and one of the audience, upon the question whether in this country or in England were provided stronger guarantees for personal liberty. That is a question which we do not propose to discuss. If it had been left to the audience to decide, it would doubtless have been carried by a large majority in favor of our country; and from that decision we certainly should not dissent. But during this short and not dissimilar dialogue, it occurred to us that all would agree in this proposition; that the United States and England understand the principles of civil liberty, theoretically and practically, better than any other nations of the world.

If the world were to be taught these principles these two countries would be the great instructors. These countries, too, are better instructed in the principles of Christianity than any other. In them alone are the people taught Christianity from the Bible, with the Bible in their own hands. In these countries alone toleration, the freedom of opinion and the exercise of private judgment in religious matters, are well understood and practised. Then the question presented itself, can it be possible that these two nations, the "lights and guides" of all other nations, can go to war with each other about a strip of off-shoot territory which very few of the inhabitants of either have ever seen, and which would be of no real value to either?

The answer was—no, it is not possible. The dispute can be settled by negotiators appointed by the two Governments—or it can be settled by the arbitration of a friendly power—or if no friendly power can be trusted, by the arbitration of distinguished statesmen and philanthropists, the friends of peace. It did occur to us, that the Christians of these two great countries—the real friends of peace—were sufficiently numerous and influential to say that war should not be.

We believe that Christian power and influence, in the two countries, are strong enough to frustrate the designs and purposes of demagogues on either side of the water. We desire, therefore, to exhort

Christians, the friends of peace, to be united and zealous—to not to each other, wisely and in concert, that the world may be spared the spectacle of the two great Protestant nations of the earth arrayed in opposing ranks, and taught to hate each other.

And the Tribune makes the following report:—

Mr. C. M. CLAY'S LECTURE at the Tabernacle last evening was numerously attended, notwithstanding so many of our citizens had listened to the speaker the previous evening. The object of the lecture was to raise funds in aid of the Association for the relief of Colored Orphans. Mr. C. was introduced to the audience by Hiram Ketchum, Esq., who made a few remarks in regard to the Association and the noble stand which Mr. Clay had taken on the great subject of Human Freedom!

Mr. Clay said it was with extreme reluctance that he had accepted the invitation to address the Society. He was sure it would operate to his injury at home; but on learning the noble objects of the Society, he had concluded to follow the dictates of his conscience, and let consequences take care of themselves. He had not found time even to note down the heads of a discourse, and what he should say must necessarily be from the impulse of the moment, and entirely without system. Mr. C. spoke about three-quarters of an hour, and was several times interrupted by the applause of his auditors. He spoke in the highest terms of the purposes of the Association, and went on to discuss the relations of the Rich and the Poor, the competition between Labor and Capital, &c. He adverted to the manner in which labor-saving machines are in some instances, by the grasping disposition of capitalists, made a curse to the class of citizens whom they ought especially to benefit—the laborers; and to the competition of the Slave-labor of the South with the Free labor of the North. Many Northern Growers and Manufacturers seem to think that Emancipation would be of no pecuniary benefit to them; they say they supply the Slaves with bread and clothing, and could do no more if they were free. They forget that, as freemen, the wages as well as means of the negroes would be greatly increased. Man's wants are infinite and increase with his ability to supply them.

He thought if it were not the duty of Society or Government, it was obviously its interest to furnish employment to the laborer who cannot otherwise obtain it. He was a much better philanthropist who would use his efforts to prevent poverty and crime, than the man who should wait for an opportunity to relieve the pauper and reform the criminal. Mr. C. was in favor of giving the Public Lands of the United States to such poor people as might be disposed to settle them. A rural population was generally a conservative one, and the greater the number of land holders, the better the citizens and the more strong the Government.

When Mr. Clay had concluded, Mr. J. B. Collins stated that the Asylum for Colored Orphans was erected at an expense of \$20,000, which had been procured in donations by the exertions of a few ladies. It is located on Forty-second street, near the Croton Reservoir, and is capable of accommodating 200 children. There are now 150 in that Institution.

MORRIS FRANKLIN, Esq., made a few remarks in his usual nervous and earnest style in which he paid a handsome tribute to Mr. Clay, and then offered the following Resolution, which was adopted by acclamation.

Resolved, That the thanks of the Managers of the Colored Orphan Asylum are due and are hereby tendered to the Hon. Cassius M. Clay, for his noble and distinguished efforts to replenish the exhausted treasury of their Institution, and the eloquent appeal which he has made on behalf of those who are the objects of their care, and the grateful recipients of the public bounty.

A collection of \$58 was taken up in addition to the amount received at the door.

On the 14th we went to Philadelphia, and that night addressed the Home Missionary Society of the M. E. Church.

We copy the report of our remarks from the North American, an influential Whig Journal.

The Lecture of the Hon. Cassius M. Clay, of Kentucky, for the Poor, at the Musical Fund Hall, last evening, was listened to by a highly respectable and intelligent audience of ladies and gentlemen, numbering about 1200.

The distinguished orator on his appearance, accompanied by a number of members of the Home Missionary Society of the M. E. Church, was received with loud applause. Upon taking the stand, he apologized for a bad cold that evidently much affected his enunciation.

The speaker began by a reference to his position, as being new—as it was his first attempt at a speculative address in the shape of a lecture; his profession, as he said, not being that of a speaker (except accidentally), but of a farmer. Three months had induced his presence on that occasion. First, the indulgence of a spirit of benevolence to relieve the poor of Philadelphia. Second, to bear his feeble testimony to the advance of the Methodist Church had made in carrying out the principles of American freedom. Third, that he might express his views before a highly intellectual and intelligent audience in regard to the moral principles of American Freedom.

The lecturer now started with the proposition arising from the subject he had chosen—That labor being the basis of the right to property could not be itself the subject of property.

The speaker said that labor had been considered by many as a curse—as degradation. He argued that this was not so, and happily illustrated his position, by showing from the Scripture that labor had existed in the next state before the fall of man. He next showed, that as man advanced in civilization and intellectual improvement, labor became a necessity—necessary for the gratification of his luxuries, his tastes, &c., arising from increased refinement, that labor was requisite for meat, and his happiness—that it was honorably illustrated and concluded by beautiful illustrations from Genesis, his proposition of labor being the basis of the right to property by the case of Jacob, who claimed the well on the ground that his father dug for it.

The Lecturer proceeded to prove from all great ancient and modern writings, commencing with the Bible, that labor was the source and therefore the right to property. He then discussed the various theories of the original right of all to the individual rights in the ownership of real estate; combated the theory of possession in fee simple by tacit consent, and that of right to property based upon the gratuitous invitation of Duty to subdue the earth; and conclusively contended that the true

theory was that of labor, the right to land as well as to all other property. In proof of this he quoted the authorities of Holy Writ, Blackstone, Vattel, &c.

The lecturer stated that he had not intended to touch any political question, but the subject of ORIGIN was one that came so strongly upon him in connection with his subject that he must be pardoned for taking it up. He contended that discovery, exploration and the improving of the soil, which he termed beneficial occupancy, constituted the strongest title to it. That the United States under its rights by grant held the exclusive and inalienable title not only by discovery and exploration, but by beneficial occupancy; that England was entitled merely to the improvement—or the value of it—of the part she beneficially occupied. That while we were bound to contend for our title to the whole, justice required that the English should be paid for the improvement they had made upon the part they occupied—they were entitled to this, and should get it. That we would be degraded as men and Christians, if we refused to treat where there was a show of right of title. That while we had a conclusive right to the whole, we should give England an equivalent for her partial right. [This part of the speaker's address caused repeated bursts of applause.]

Mr. Clay concluded his Address with the subject of Slavery, which Institution he opposed with his usual wit and eloquence, during which he was repeatedly interrupted by the plaudits of the audience. It will be seen by the following correspondence, that Mr. Clay will again address the citizens of Philadelphia, and as the subject selected is one upon which he may be heard in his happiest mood, we have no doubt that many who omitted to hear his lecture last evening will be anxious to hear him to-morrow.

Here again we were invited to address the people. The following is the note of invitation, and our reply:

PHILADELPHIA, JAN. 12, '46.

CASSIUS M. CLAY, Esq.

Sir:—Holding you in high honor for your devotion to the best interests of the American Republic, and to the sacred cause of Humanity, we earnestly wish that your voice may be heard in our community upon the subject in which you are so ardently interested, and in regard to which, your opinions as a Southern man, must, for obvious reasons, have great weight.

May we hope that you will do us the same favor that you have done our fellow citizens in New York, and address a public meeting in this city upon the subject of Slavery?

Should you accept our invitation, we are confident that you will be listened to by large numbers, as one having the clearest right to speak, and that the service which we ask of you will tend in an eminent degree to prepare the general mind to meet the great question of freedom and humanity in an enlightened and becoming manner.

With cordial respects,

Your fellow citizens,

W. H. FURNESS, JOHN B. BAKER,

HENRY C. CORBIT, GEORGE M. STROUD,

DAVID PAUL BROWN, ISAAC R. DAVIES,

ALBERT BARNES, JOHN ASHTON, JR.,

E. W. KEYSER, JAMES MOTT,

THOS. H. STOCKTON, CHRIST. FALLON,

JAMES ROWLAND, CASPAR WISTAR.

REL'Y.

JONES' HOTEL,

Philadelphia, Jan. 14, 1846.

Gentlemen:—Your note inviting me to address the citizens of Philadelphia on the subject of American liberty, has just been handed me.

Constitutional Republicanism is for a time overthrown. It remains for a once free people now as in 1776, to say whether they shall be slaves or freemen.

The complimentary manner in which you are pleased to refer to my devotion to our common country, is not only deeply gratifying to my feelings, and personal pride, but an evidence that the spirit, which once made us illustrious among men slumbers, but is not dead.

It is with diffidence I accept your offer, but it is also a stern duty which I would not waive.

I have the honor to be, your fellow citizen and obedient servant,

C. M. CLAY.

To William H. Furness, H. C. Corbit, D. Paul Brown, Albert Barnes, Elhanan W. Keyser, Thomas H. Stockton, James Rowland, John Bouvier, George M. Stroud, Isaac R. Davies, John Ashton, Jr., James Mott, Christopher Fallon and Caspar Wistar.

We understand that Mr. Clay will deliver the Address this evening at the Julian street Church.

Here we stop. The reader will have enough of our jauntings, and dottings down, with what we said and did. The friend of freedom will find no cause of complaint, and we doubt, if the honest slaveholder can.

ROBERTS—The following description of the personal appearance of the famous butcher of the French Revolution Robespierre, is taken from the "Count de Vigny's Consultations of Dr. Baeb." If the portrait is a correct one, the countenance of the sanguinary monster, was as strongly marked as his character:

"He was then in his 36th year; his face was crushed between the forehead and the chin, as though two hands had tried forcibly to unite them over the nose. The skin was of a paper paleness, dead, and as if plastered, moreover deeply indented with the half of the small pox. Neither blood nor bile circulated. His little eyes, dull and heavy, never looked one in the face, and a perpetual disagreeable winking lessened them yet more, whenever they glanced not to be quite hidden by his green spectacles. His pinched and wrinkled mouth was convulsively contracted by a sort of laughing grimace, where Mirabeau likened him to a cat that had just drank vinegar. His air was spruce, pompous, and full of pretensions. His fingers, shoulders, and neck were incessantly and involuntarily twitched, twisted, and shaken, by little spasms of nervous irritation. He was dressed from early morning, and never did I catch him in a habit."

PENNSYLVANIA AND THE TARIFF.—The Harrisburg Union—leading Democratic organ in Pennsylvania—says:

The unanimous adoption, by the Senate of Pennsylvania, of the resolutions introduced by Mr. SERRILL, instructing our Senators and requesting our Representatives, to oppose any and all reductions of the existing tariff law is another evidence that Pennsylvania is determined to adhere to that policy which has ever advanced her great interests, developed her resources, and given employment to a large class of her citizens. In Pennsylvania the tariff has never been a party question. SERRILL supported the tariff acts of 1816, 1824 and 1828, and opposed the compromise act of 1829, a measure which, on the one hand ran down the tariff to 30 per cent, and on the other reduced the government to bankruptcy. If there are States that desire to bring the government back to such a condition, Pennsylvania will not be among the number.

THE TRUE AMERICAN.

"GOD AND LIBERTY."

LEXINGTON, WEDNESDAY, JAN. 23.

Kentucky Legislature.

The bill reported by Mr. Hardin in the Senate, touching an amendment of the Slave law, has undergone various changes. The second section has been stricken out, and its friends say, that the law, if passed, will be confined to those, who willfully excite, or willfully attempt to excite slaves to rebellion.

We regret to say, the House has passed a law reducing the salaries of Judges. We should make the bench independent. The salary of the Judge should be high enough to command the best talent of the State, and yet not so high as to tempt the cupidity of the profession.

Is there to be no move on the question of education? We hope so. The subject ought to be canvassed, and some plan devised for the future.

Mexico.

We said some weeks ago, that *Paredes* would probably become the military chief of Mexico. Late news from that country confirms this speculation.

At Washington, it is thought by many, that it will be hard to avoid a war with the U. States. *Paredes* has put Herrera down, because of his willingness to negotiate with the United States for the California and Texas. Our Government is evidently anxious about this unexpected turn of affairs. It will nip the California scheme in the bud, and may involve us in war.

The Washington Union says, "Mexico may be mad enough to go to extremity—and that it becomes the United States to keep watch and ward over her revolutions, as well as to maintain our own rights." The shoe pinches! That beautiful land of California is not yet clutch ed, and the end of the dark Texas inquiry not reached! We are not surprised at the uneasiness felt about the Mexican news.

STILL LATER.—Vera Cruz dates up to the 30th ult., and from Mexico to the 23d ult., confirms the reports of a revolution. The accounts are contradictory. They concur in this, that *Paredes* has rebelled, and is in the field, and that Herrera has been made dictator for six months. The upshot no one can guess. Thus far Central Mexico sticks to Herrera; with Bustamante, Arista, &c. It is said Santa Anna and his partisans have been very busy.

Mr. Slidell had not been received as Minister by the Mexican Government; he still remains at Mexico.

Congress.

Since our last dates nothing of moment has occurred in Congress. The Senate has been busy with executive nominations, and the House hammering away at Oregon. On Monday the 19th, neither body was in session, as the Hon. W. Taylor, member from Virginia, who died on the 19th, was buried that day. A touching eulogy was pronounced by Mr. Dromgoole, and the customary resolutions passed by Congress.

In the Field.

HALE, and his democratic friends, who made issue with their party on Texas and Slavery, are again, in the field. They declare solemnly they will never submit—Why should they? They are right, and it would be treachery to their consciences, and the Constitution, if they did. When the hand is put to the plough, under such circumstances, never let a man look back. He should plant his shaft into the earth, and push it on, whether few or many stand by to help him.

The Iron Duke.

Wellington is as much a soldier as ever. He is for a fight with us rather than yield Oregon. The British Minister at Washington is said to be a relative of his, and to have acted under his advice, in rejecting Mr. Polk's offer. We like pluck. But the old soldier had better die in peace, and let brother Jonathan alone.

Rumor adds that Lord Aberdeen, and Sir Robert Peel, were willing to compromise Oregon.

A New Question.

The Green mountain boys have been voting on the licensing the traffic in ardent spirits. They go against it, or rather a majority of the counties do. It is a good thing when freemen look to the moral aspect of a question, and better still, when they support it with their moral power. No man will be enslaved who pursues this course. No people can sacrifice their rights when they remain thus watchful of their integrity. Let us hear the public voice once demand the erection of the school house for the education of all and we should have no fears for the future.

Capital Punishment.

We rejoice to see this subject so generally mooted over the country. A large number of the state Legislatures have acted upon it during the last winter in some form or another. In Indiana, an important change has been made in the criminal law, and in Ohio the petitions for an alteration have been numerous. The people are thinking seriously on the subject, and there is hardly a neighborhood, in which the question, whether man has a right to take the life of man is not discussed. Where the feeling of respect and veneration for the soul is so deep, and earnest and sustained by so pure a religious sentiment, is there not cause to hope, that the captive will be released and the ignorant informed? We are confident, if the feeling and noble impulses of the people of this country had sway, that no man would be held in bondage in any form.

We cannot understand one thing—the cowardice of a portion of the press in the Free States, on the subject of slavery, or the miserable subservency of an honest class of citizens there, who support it.

The South manages things better and wiser, according to this world's wisdom. Contrast, for a moment, the action of the two divisions of our Union. In the Slave States none dare tell the truth on the subject of slavery; it is sacred, and no vulgar hands must sordidly touch it. In the Free States, comparatively speaking, venture to become the honest defenders of constitutional freedom or universal emancipation; these are considered there delicate subjects, and men do not like to hear them boldly discussed. The man, indeed, who does so discuss them is set down at once as an Abolitionist, and all sides try to destroy him. Is it not so? Recorded facts and passing events prove it. And what is this but submitting to dictation on the part of the Slave States?

Now that the slaveholder should control his own press, and that Editors should passively submit to that control, we can understand. But that a man in New York—free, and surrounded by the free—away from slavery—knowing it only as a curse to be dreaded and disowned—taught from earliest infancy to hate it—that he should be silent as to its wrongs, cringe before it, or blanch when he comes in contact with it—is, with us, an especial marvel. Does avarice produce this result? Not alone! Is it love of place? Not altogether! Can it be cowardice? Not always! It is a mingling of these vile traits, and of all baser feelings, more or less—it is a surrendering up of good and manly qualities, and substituting therefor a heartless truckling which makes him bow the knee, in vile prostration, and lift up his head imploringly, while slaveowners pat it, and, with encouraging and lordly air, call him—

trustworthy friend! Aye, *trustworthy friend*, the phrase, but they mean *obedient lackey*, and they use him as such. Are such men fit to represent—to wield influence—to hold position—to live in the Free North? We are confident if his honest public opinion could be once expressed, that this whole class would be forever swept from within its borders by an indignant public scorn.

And this ought to be done. For it is these men—and that portion of them particularly, that curse the manhood of the North. Why, we have heard Southerners say over and over again, when we could talk with them freely on this subject, that such "poor dogs" might be kicked by slaveholders if they would pay them for it, or bought up when they, with good cause, talked in turn about kicking! And this is the opinion entertained of dough faces. And how can it be otherwise? If there be a row in Massachusetts, they lip forth brave words, and moralize finely; if riot takes possession of any Northern city, and runs wildly through it, they are bold to a fault in their denunciations. But where slavery is concerned, they have softer words and a smoother tongue; their eye loses its quickness and their ear its readiness. The right of petition may be denied in Congress—insolence may be offered to the free labor of the North—memorials from Massachusetts treated with contempt—citizens of New York and Boston may be put in jail in Virginia or South Carolina, and when the Bay State sends an agent to the latter he may be thrust out of her territory by force, and an appeal to the United States' Courts denied him—all this may be done, in the most insulting and taunting manner, and yet these craven spirited Northerners are dumb as seals—become all at once wonderfully prudent—blaze away, at what they call "violence," and say these difficulties must be settled, smoothed over, as if the North had no lofty character to sustain, no generous spirit to vindicate, no great principles to assert, and no constitutional privileges to defend! It is treachery and cowardice that make the Free States plunder ground for political gamblers, and their labor and capital playthings for legislative halls, and *thus will it be*, until the North proves itself worthy its ancient fame, and shows a freeman's courage and wisdom in a freeman's conduct.

Nor need any fear that what we recommend will create angry feelings, or lead, in any way, to violence. The measure is one of peace—of peace commercially, socially, and politically. True courage, we know, is always discreet. A brave man never heedlessly provokes another whom he knows to be equally brave with himself. If, then, the Free States would occupy constitutional ground—if, throwing overboard, as so much rotten stuff, traitors of every party, who would sell themselves to the South for pelf, place or power, they should sustain moral pieces, able and fit to speak for them—if, firmly asserting their rights, and the rights of man, they would as firmly stand by them, the South would never dream of assaulting the North, and we should have no vacillating policy in our national Government, and no disturbing causes vexing the peace, or endangering the prosperity of the different Commonwealths of the Union. But this has to be done; there is no safety in a different course. The South will rule, and rule with a rod of iron, until taught that when the Puritan meets the Cavalier in conflict, (be it a contest of enterprise, of commerce, of growth, of morals, or of arms), that the stern souled man will bear the shock in triumph.

We are fully persuaded, indeed, if the Free States were united on the great moral and social questions of the day, and if besides, they agreed as to matters of national policy, that stability—a settled order of things would characterize our country, and emancipation be the decision of the day in all the frontier Slave States.

Dough Faces.

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Ourselves.

We have been spending some pleasant days among kind friends far away from home. It would be affectionate in us, not to say, that the warmth, enthusiasm, and generosity extended to us, by the humble advocate of a righteous cause, wherever we have gone, has been uniform and cordial. Men of all parties and of all classes—nobles women of all ranks—have greeted us with friendliest feelings and warmest sympathy. Thanks—true and hearty thanks—kind friends—for this your welcome of us. We trust it will produce no other effect than to warm up our zeal in the cause of human freedom, and make us realize more fully the responsibility which rests upon us, and the high character of the work, under heaven, we are called upon to do.

We were invited in N. York, Philadelphia &c., to address the people, and, in our plain way, said our say before vast assemblies. That our course should meet with the approval of all, or that even all good men should like it, was not to be expected. No man who takes a decided stand on any grave, or important question—and especially, on that most difficult of all questions—Slavery—can escape censure and attack. We have escaped both, to an extent which we had not anticipated, and when applied to us, as far as we have seen (we except of course, mere mercenary prints, such as the New York Courier and Enquirer) it has been done in a gentlemanly and generally in a generous manner.

For this reason, we notice one comment upon us—not merely because of the source whence it comes and the quarter in which it appears—but because we would set those apparently honest men who differ with us in opinion, right as regards ourselves. The N. York correspondent of the National Intelligencer, "A calm observer," referring to our proposed address in N. York on the 12th, says under date of the 10th:—

"Of the forthcoming oration it may be asked with propriety, 'what good?' There is no slavery in New York, and Mr. Clay cannot hope that he can persuade his abolition friends to travel South and preach abolitionism in this quarter of the country. Then what good? None, but to distract and divide the Whig party; while it strengthens, confirms, and supports the Locofoco and this, so far as it will have any influence, will be the effect of the contemplated gathering. The visionary system of the Abolitionists has secured to the United States the territory of Texas, and decided for ages the continuance of slavery in the South."

I know Mr. CLAY to be a chivalric gentleman, of fine talents. I believe him to be a sound Whig, of pure principles, but an unmitigated zealot on the subject of slavery. Or to be a man who has signed the invitation to Mr. CLAY I have nothing to say in unkindness. Some of them I am proud to rank among my personal and political friends. But to them I speak, and again ask "what good?"

And again on the 13th he notices us as follows:

"Last evening C. M. CLAY delivered, at the Tabernacle in this city, an address on the subject of Slavery. There was a large assemblage of citizens of every opinion, religious and political. There was much applauding and clapping, interspersed with a goodly share of hissing, &c. Before the speech was made, I was somewhat at a loss to discover the immediate object, which was in contemplation. I therefore inquired of a former teacher to you, 'what good?' he is to accomplish! The speech has removed all doubts."

Mr. CLAY announced, in strong language, that he was for "well Oregon!" and this, no doubt, was one of the great objects he had in view. The abolitionists had united with the Locofoco party in such a manner as to secure the annexation of Texas, and now their object seemed to be to secure the annexation of Oregon. Mr. C. said: "It was necessary to take a Slave State by force, he would take a free State by force."

England dare not, and cannot go to war for it." Another object of Mr. Clay was very obvious. He came here to teach us how to amend our Constitution. Mr. Clay said he would no longer then not to throw their votes and their influence in such a way as to defeat the effort to extend to the blacks of New York the right of suffrage. The two parties were taking their ground on this question."

And yet once more on the 14th he says of us:

"Mr. CLAY last evening delivered another lecture at the Tabernacle for the benefit of the colored orphan asylum. It was very thinly attended. He appeared to feel as if he was in an awkward position. Mr. CLAY said it was with extreme reluctance that he had accepted the invitation to address the society. He was sure it would operate to his injury at home."

If there be any thing due to one in our position, it is, that we should be treated justly. We are alone; thousands will misunderstand us, do what we will; thousands more stand ready to misinterpret us, speak as we may; the man, therefore, who with a knowledge of our position, either, through prejudice, ill-will, or want of proper attention, colors, or falsifies what we may say or do, does us a wrong which he can never repair. Were we on the popular side, slanders would hardly reach us. We are not. A brave and generous, a just and truthful foe, then, should be scrupulous with regard to us in every particular, and while ready to canvass freely our opinions, cautions, to a fault, in representing those opinions correctly.

Now the first obvious remark that suggests itself on reading the above extracts of the letters of "A Calm Observer," is, that they are calculated to make a false impression. We pass by the effort in the letter of the 10th to enlist party prejudice against us. That is usual with most men. Besides that, the writer may have spoken his honest sentiments, and we are willing most cheerfully, to give him the benefit of this view. But, in his letters of the 13th, and 14th, he quotes just enough from us, to produce a particular effect in the Slave States. We don't know how the facts will turn out. But we venture to predict, that a majority of the papers unfriendly to us, will give these very extracts as proof of what we said, and of the manner in which it was received. One will say,

